UNITARIAN MONTHLY

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An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

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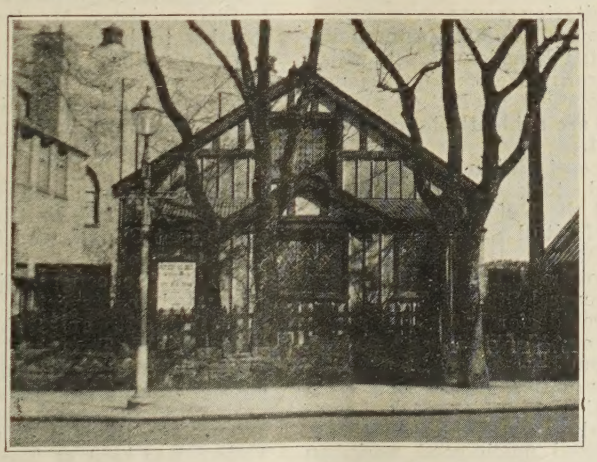


WEST KIRBY FREE CHURCH (UNITARIAN).

(see page 88).

Notes and News.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

TO EDITORS OF CHURCH CALENDARS: It is requested that the Calendar matter for the covers be sent in to the printers BY THE FRIDAY PRECEDISG THE PRINTING WEEK. The Magazine is printed in the week before the last Sunday in the expiring month. If Calendar matter is sent in late, the parcel cannot be despatched in printing week. Magazine Contributed matter should be sent to the Editor by the 15th before publishing week.

THE EDITOR'S TEMPORARY ADDRESS is 9, ST. BARNABAS ROAD, SUTTON, SURREY. Houses now re-numbered.

The "Lindsey Press," 5, Essex Street, London, W.C.2, has issued a four page Hymn Sheet for "Special Occasions," containing 17 hymns. Price 3s. per 100 copies.

The "Inquirer" published an excellent 16 page "National Conference" supplement, April 24th.

The Jubilee Special Number of "The Christian Life," May 27, is a good memorial of fifty years of faithful service to the Unitarian cause.

We have received a copy of the 12th Annual Report of the Carnegie United Kingdom Trust, which is full of information concerning education, science, child welfare, rural development, and other matters of moment. The Trustees are evidently imbued with a fine humanitarian spirit.

The National Conference of Unitarian and Kindred Churches at Sheffield, took decisive steps for the better organisation of the Unitarian Movement, which are expected to be fruitful and of much benefit to our Churches.

War is contradictory to the Unity of Man, even if it be in the form of a General Strike. The League of Nations will need to provide for Industrial peace.

"Who are these intellectual-looking and happy people?" was a question put by a passer-by when he saw groups of Unitarians entering Channing Hall, Sheffield, in the National Conference week.

At Evesham, the Annual Congregational Meeting, report, April 20th, evidenced much good work, an adverse balance had been greatly reduced, and the minister, Rev. John Ellis, was warmly thanked for his helpful and efficient services.

ADD NOTES AND NEWS.

A miniature portrait of the late Rev. Henry Williamson, of Dundee, on ivory, is exhibited at the Royal Academy, in the South Rooms.

Alderman J. Every, of the Lewes Unitarian Church, was made a freeman of Lewes on May 12th.

The Annual Meeting of the Yorkshire Unitarian Sunday School Union was held at Mill Hill, Leeds, on May 15th, Rev. A. H. Lewis preached; Rev. J. A. Shaw read the report; Rev. W. L. Schroeder addressed the evening meeting on "Youth and Age."

The Annual Meeting Bootle Unitarian Church, April 28th, when good progress in all sections of the work was reported, and the balance sheet was the most favourable of the past 20 years.

THE WAYSIDE PULPIT.

HOLD FAST THY LOYALTY AND KNOW
THAT TRUTH STILL MOVETH ON.

F. L. Hosmer.

Rev. Albert Thornhill, of Auckland, N.Z., has spent a vacation travelling 1,750 miles, establishing personal contact with isolated Unitarians in New Zealand, including 45 avowed fellow-religionists, 8 other adherents and 13 inquirers were interviewed, and two children christened. In this mission he spent 35 days.

The Unitarian Movement at Letchworth continues, and extensive propaganda work is being organised.

The Unitarians of Stratford, London, give an annual tea and entertainment to the crippled children of West Ham.

At the Lye Chapel, Stourbridge, the Anniversary Services, conducted by the Rev. Lot Hall, the new minister, were crowded to overflowing, April 18th, and offertories increased 70 per cent.

The Great Strike prevented many newspapers and periodicals from being published, including our own "Christian Life," but the "Inquirer" appeared in a shortened edition.

The Carlisle Unitarians have made a presentation to their minister, Mr. R. M. Entwistle, at a welcome meeting to himself and wife on return after their recent marriage.

Rev. C. W. Townsend, Missionary Agent of the British and Foreign Unitarian Association, has conducted a month's mission services at the Pendleton Unitarian Church, during April, with very good results.

The Jubilee of the opening of the present High Pavement Chapel, Nottingham, the 235th anniversary of the first Chapel, and the 275th anniversary of the foundation of Presbyterianism in Nottingham, out of which the congregation originated, were jointly celebrated by special services and meetings on April 24th, 25th and 26th.

Rev. C. W. Townsend, Missionary Minister of the B. & F.U.A. has been conducting a special mission during May at the Moss Side Church, Manchester.

A very successful Arts and Crafts exhibition, arranged by the N.E. Lancs. Unitarian Sunday School Union, was held at Todmorden, April 17th, with 65 entries in competition. Marks were awarded—to Todmorden 46, Padiham 40, Newchurch 25 for the Bibby Challenge Shield.

A Conference of the South London Churches was held at Croydon, April 21st, when Mr. J. W. Atkinson gave an address on "The Importance of Maintaining the Position of our Churches," followed by discussion in which Revs. Percival Chalk, J. Hipperson, Miss Sloane, Mr. Gore and Mr. Hingston took part. It was said that our position as pioneers needs to be maintained and that the necessity for propaganda continues. Rev. G. Coverdale Sharpe presided.

The Annual Meeting of the London and S.E. provincial Assembly of Unitarian and Kindred Churches was held at Essex Hall, April 28th, with a large attendance; Rev. R. H. U. Bloor, of Brighton, was the preacher, and there was the business meeting in the evening.

LIFE OF AGES.

Life of Ages, richly poured,
  Love of God, unspent and free,
Flowing in the prophet's word,
  And the people's liberty!

Never was to chosen race
  That unstinted tide confined;
Thine is every time and place,
  Fountain sweet of heart and mind:

Breathing in the thinker's creed,
  Pulsing in the hero's blood,
Nerving simplest thought and deed,
  Freshening time with truth and good;

Consecrating art and song,
  Holy book and pilgrim track,
Hurling floods of tyrant wrong
  From the sacred limits back!

Life of ages richly poured,
  Love of God unspent and free,
Flow still in the prophet's word,
  And the people's liberty!

S. JOHNSON.

Scriptural Unitarianism. By Rev. ARTHUR W. FOX M.A.

BETWEEN THE TESTAMENTS.

VI. RELIGIOUS ROMANCES. III. SUSANNAH, ETC.

The story of the noble chastity of Susannah is too well-known to need any repetition here. It shines by way of contrast to so many of the modern novels, which make a merity of unchastity and immorality. In it Daniel is represented as being quite a young man, who when Susannah was on the point of being falsely condemned gave that wise judgment which saved her. Shakespeare had this story in mind, when he makes Gratiano in the "Merchant of Venice" say "O wise young judge" and a "second Daniel." This little story seems to be a tract issued by the Pharisees to support a change which they advocated in the Law to remedy a false judgment in the case of the son of Simon Maccabaeus. That at least is the opinion of that distinguished scholar, Mr. C. J. Ball. There is this fact in common between the historical incident and the story: in both cases the witnesses were guilty of perjury. No doubt the tale was quite common in the East, and was adapted to its present purpose by some teacher amongst the Pharisees. It may have had the further intention of glorifying Daniel and so supporting the credit of the book recently issued in his name.

That this was the main purpose of the little episode of "Bel and the Dragon" is quite clear. The point of the story of Bel is the treachery of the pagan priests in making the people imagine that their idols ate the sumptuous repasts offered to them. Daniel was wise enough to discover a means of detecting them. He advised the King to cause fine ashes to be scattered over the floor of the shrine, where the banquet was displayed. Consequently when the night after the offering was over, footmarks were found in the dust. When a similar sacrifice was offered, Daniel brought the King suddenly into the shrine, where they heard the noise of banqueting. On entering they found the priests and their families enjoying themselves to their hearts' content. So by his discretion and wisdom Daniel gained the favour of the King not only for himself but for his God. That is the story of Bel. The story of the Dragon is a variant of the story of Daniel's refusal to worship the great image set up by the King. In this case he was able by his cleverness to destroy a dragon, which was the object of worship and so was cast into the den of lions by the anger of the mob. Both of these episodes were designed to show the futility of idols as compared with the God of Israel, and in the one case at least the fraud of their priests. Thus by the skill and knowledge of Daniel, the glory of the God of Israel was vindicated and increased.

The "Song of the three holy children," part of which has found its way into the Book of Common Prayer, though it is hardly ever used to take the place of the "Te Deum," was written to raise the courage and stimulate the piety of oppressed Israel. It is divided into three parts and is well worth reading from the noble dignity and beauty of its thought and language. The additions to the "Book of Esther" had rather a different purpose. The older Esther found its way only with difficulty into the Old Testament, because of its connection with the obscure Feast of Purim. It was almost instantaneously popular. But some of its readers had noticed the fact, that the name of God is never once mentioned in it. Hence they added chapters and sections to remedy this defect. How far the original book is anything more than a moral tale, or how far it is founded upon some genuine tradition cannot be decided. But these new portions bear the marks of imaginative invention, and are only distinguishable from the older work by their greater piety and their manifest purpose of edification.

Thus ends the first section of the Apocryphal writings.

(See "The Apocryphal Books"—T. and E. Jacks and Co.).

Studies in Unitarian Doctrine.

This issue concludes this second Study Course. One subject for each week in the month. The third course for the months—Oct. to Dec. will be entitled "The Gospel of Unity." Full particulars in advance will be given in the Sept. number.

(10) RETRIBUTION.

There are people who say that Unitarianism is an easy religion. They think that because we do not believe in the wrath of God and are not afraid of Him, and deny the idea of a hell of everlasting punishment, and say that it is God's will that all human beings shall ultimately enjoy the bliss of Heaven, therefore it does not matter much how a man lives. They say "why should we resist evil temptation and struggle to keep ourselves virtuous and right, if at last we all reach the same end and enjoy the same reward?" Such people seem to ignore the facts of life. They forget that "Whatsoever a man soweth, that shall he also reap." In reality the Unitarian Religion is the hardest of all. To the Unitarian, no salvation is purchased for him by a substitute bearing his punishment for him. He must work out his own salvation. He believes that every man is judged according to his deeds. The "easy" religion is that faith which professes that a dying Saviour has made atonement for the sinner, and that mere "belief" in that substitutionary sacrifice of Jesus Christ makes everything right. The man who feels sure that he is one of the elect, chosen from before the foundation of the world to enjoy eternal bliss, and that no evil conduct on his part can alter that decree, may not feel concerned what his character is. The orthodox faith which is "other-worldism" with but little application to the proper ordering of this world's affairs, is just that which makes a man ask in surprise "Whatever has Religion got to do with business?" and that is far easier than the faith of the Unitarian who says that Religion has to do with everything that a man does.

The Unitarian belief is that every human being is subject to immutable law, to the law of consequences; that each act produces its own results of its own kind, and has its effect upon character for good or ill, for happiness or woe. One of the points of Unitarian doctrine is "Salvation by Character." That means that there can be no happiness except as the result of right conduct and the good life. Doing good brings good, by doing evil we get evil. That is the natural law of retribution—we get paid back what we give. Give good and you get good, give bad and you are paid back in same kind. A bad man may be prosperous in business if he be a good business man, but just so far as he is bad the effect on himself, on his inward character, is bad. A good man may be a failure in business if he is not a good business man, but in so far as he is a good man the inward effect on his character is good. No man can get away from consequences. This belief that everything is under law—everything in human conduct—means that every human being has his immediate fate in his own keeping, his inward condition that is—quite apart from outward fortune. What a man really is, is what he makes of himself. Life is a struggle to attain, and no good results can be attained without struggle. We must strive if we would win. No pains, no gains. Every victory has its price. Whatever is of worth costs something. What we are to-day is the sum total of our past thoughts, desires, actions. We reap as we have sown. As to our inward condition of moral character we get what we deserve. We are what our desires make of us. If our desires are right, we are in right condition of order, harmony, peace and happiness. Only by our own effort can we reach that blessed state. No other can do it for us. We make our own heaven or our hell. With what measure we mete it is measured to us again. (References pp. 89—96).

(11) HEAVEN AND HELL.

Unitarians do not believe in a localised heaven —or that it is any place either up above the skies or elsewhere, for in any place happiness or unhappiness is not made necessarily by the outward conditions of a localised spot on earth or elsewhere, but they depend on the inner disposition of the mind and spirit. A man may live in a beautiful palace with every outward luxury and comfort, and yet if he be not right within himself he may even in the sweetest and most enchanting surroundings be most wretched and miserable. On the other hand a man in the poor circumstances of a peasant living in a humble cottage, if he be good and righteous within himself may be one of the happiest. What then, is heaven? It is a condition of the mind and spirit. It is a state of inward order, harmony and peace. When a man's life is regulated by right thoughts and feelings that body, mind, soul and spirit work together in complete agreement, so that there is no warring of the flesh against the spirit The Kingdom of heaven is a realised fact within him. He carries heaven about with him wherever he goes, radiating its cheer, its sunny brightness, its sympathy and kindness; its joy and happiness—making heaven for others—whether on earth or otherwhere. In that condition when passing through the portal of bodily death, he carries heaven into the next life. Any place that is made heavenly is the outward expression of the inward condition of those who made it so. This is true of all improvement in the social conditions of life. And what can be said of the opposite state which goes by the name of hell? Equally true

also of that is it—that it is a condition of the mind.

"The mind is its own place,
And of itself can make
A hell of heaven, and
A heaven of hell."

Hell is inward disorder; the mind divided against itself; the different parts of human nature in a condition of antagonism. Such inward disagreement causes disagreement with other persons, quarrelling, strife, hatred, crime, and every kind of evil, wretchedness and woe. Disorder in the minds of people creates disorder in the community, and among the nations, hence class antagonisms and international warfare—the hells of poverty and of the moral corruption of the over-rich and pleasure hunting in "high society," and the unspeakable hell of military war amongst the nations. All external conditions represent the inner moral or immoral conditions of the people who make these externalities. When a majority of the people have right thoughts and ideas, right feelings and endeavours all outward conditions making hell will be abolished. Only by the change in the minds of the people can that come about. That is a matter of the right sort of education in the schools, colleges and universities, and in all public reform movements. If such improvements in the minds of the people be not effected the hellish conditions work themselves out at last in the destruction of society as in all ancient civilisations which have passed away. The man whose mind and disposition is in a state of disorder, carries hell about with him everywhere and makes hell for others, and if "death" comes upon him in that condition he carries hell into the next life and makes that wretched condition for others there who are not already proof against it. But all evil ultimately is self-destructive and wears itself out, so it is impossible that any hell can be endless or everlasting. In the providence of God it is righteousness alone that abides. (References, pp. 49—56; 94—96).

(12) IMMORTALITY.

Unitarianism includes belief in human immortality. This follows naturally and logically from its doctrine of God and of human nature. If God is the Father of man's spirit—if the human spirit—man's self is created out of the nature of God, and is therefore naturally the child of God then man must be as immortal as God himself. Man's nature being thus of the same kind as the nature of God possesses the same eternal quality.

By this is meant, all the essential properties of the human spirit, the immortality of man's mind, of his will, of his ego or personality. It means that man as an individual character is created, designed, and intended for an endless life; that he continues the same personal identity through his whole career on earth and for all eternity. Just as in his earthly experience, though he does not possess the same body through all the years, yet is the same person all the time, so when he loses his fleshly body on earth and takes on some other form elsewhere it is through all changes and stages the same ego and personality. That is what man's immortality denotes.

There is a divine purpose in this. Man is created partaker of the divine nature in the infancy of its possibilities, having within him the divinity in germ, undeveloped. Its powers await their unfolding and evolution through the education and discipline of experience. Their wonderful possibilities on earth are proved by all the ingenuities of invention. Man's thought reaches through space to myriads of other worlds in the researches of the astronomer, and goes back thousands or millions of years with the geologist and in all archeological discoveries; it peers through the vistas of future time in anticipations of this world as it will be in the ages to come. Who can measure the limits of his thought, or the extent of his personal influence? Who can doubt that the influence of Socrates, Jesus, Alfred the Great, and other great souls acts upon those of us who are here to-day and that it will be felt upon millions more in the unborn future. These powers are innate in every human being, all the faculties of mind and will, of soul and spirit, to be educated and developed to the complete perfection for perfect life and character.

This existence on earth is just an early stage in the great school of eternity, to be followed by other stages and other spheres necessary for man's moral and spiritual attainment to divine perfection. It is one continuous life on earth and beyond, beginning there where we finish here. We learn here by being mixed together—all sorts and conditions of people—and it is not at all probable that the future life will differ from this in that respect. The old idea that good and bad people will be quite separated from each other is too selfish to be true. Always the good people find their greatest joy in helping others to be better in lifting the fallen, in rescuing and saving those who are lost; and the nature of good souls will not be worse in the future but even more eager to do the saving work. Of that we may be sure. It is God's will that every human being shall reach the divine perfection, and that all experience shall be made to contribute to that end. All men are created for that purpose, and God is almighty for the realisation of his design in every human soul in a never-ending life. (References, pp. 97-104).

(13) UNIVERSAL SALVATION.

Unitarians are Universalists. They believe in universal salvation. They consider that all mankind is one, that all are equally members of God's family, equally precious, and that He will take

care that not one shall become lost to Him. But what is Salvation? It is a Latin word made into English, and means literally—Health, safety from disease, and ultimately it came to mean security from any danger. It has been given a theological meaning signifying deliverance from the fate of suffering in an everlasting hell. It has already been shown in these papers that an endless hell is an impossibility. A fire dies out when it has nothing more to feed upon, and the hell of orthodoxy if there could be such a thing, would come to the same end. But it may be said that it is a fire which does not consume. Could any fire exist without consuming? The whole theory of a material hell of fire is full of self-contradictions. And yet this is what so many dread. "What must I do to be saved?" is a question which amongst the orthodox Christians almost always means—to be saved from this burning hell. That awful doctrine is no part of original Christianity. Jesus never taught it. Any words of his which are quoted to show that he did, are misunderstood or misinterpreted, for such a cruel and fiendish doctrine is an utter contradiction of his Gospel of the Universal Fatherhood of God.

What then is the true rational idea of Salvation? It means safety from everything that is injurious to human welfare. What must we do to be safe from bodily disease?Keep the body clean and pure externally and within, and it will be free from disease. How can we be saved from mental disease? By securing bodily health and freedom from disorderly thoughts, feelings and desires. By what means can we become secure from moral disease? By cultivating a sense of justice and the practice of righteousness in all human affairs. How can we become spiritually sound and proof against the contamination of impure thought and selfish desire? By loving God with heart and mind and soul and strength and our neighbour as ourself. This is the doctrine taught by Jesus: "What shall I do to inherit Eternal life?"—and in answer Jesus said —"Thou shalt love the Lord thy God"—"and thy neighbour as thyself." To the rich young man who asked the same question (Matt. 19, 16-22) he said "If thou wilt be perfect sell that thou hast and give to the poor."—"If thou wilt be perfect"—that is salvation. To his hearers Jesus said: "Ye shall be perfect as your heavenly Father is perfect."

That is the prophecy. That is the ultimate destiny for all men without exception. All are predestinated for the perfect life, for complete health of the whole nature, for total immunity from every danger or peril against order, peace, joy, and happiness. That is what all human souls are created for—to share with the heavenly Father the unspeakable riches of His grace, and the glorious triumphs of the infinite love.

How can we know that this great consummation is possible? God is just; He is impartial; He has no favourites; He loves all alike; and all are equally precious to Him. He sends the sunshine of His love equally on the evil and upon the good, upon the just and the unjust. He loves His enemies, knowing full well that his discipline will in due time turn them into His friends. God works by the law of growth and development. The experience of the prodigal in the parable is a parable of the whole human life. The bitterest experiences are made to open the eyes of the blind, and to turn the soul towards the right. God educates us all,individually and collectively by our mistakes, by the consequences of our conduct, until we find the right ways to perfect spiritual health and lasting joy. He cannot fail in any human soul. The great and glorious Day of God will come when the cry of victory will be true for all men everywhere, when all shall know the Truth that there is—

> "One God, one law, one element,
> And one—divine event,
> To which the whole creation moves."

(References, pp. 105-112.) For other suggested books, see May issue.

At the Annual Meeting of the Unitarian Congregation, Newport, I.W., the report recorded a credit balance of £32 12s. 8d., a successful year in Sunday School, and of other connected institutions; the loss by death of Sir E. Chatfield Clarke, a life-long supporter; and a hearty resolution of thanks to the minister, the Rev. W. R. Clarke-Lewis, for his much appreciated services.

The Preston Unitarian Church reports conditions of active life and work from its annual meeting and much appreciation of the minister's work—the Rev. A. O. Broadley.

The Ross Street Church, Glasgow, has held a jumble sale realising £12.

DEATHS.—Mr. B. P. Burroughs. Liverpool, April 13, 59; Mr. Frederick Clayton, Leeds, April 10, 84; Mr. Harley Alec Tweedie, O.B.E., A.F.C., in flying accident, 37; Miss Mary M. Woollam, Altrincham, April 11, 82; Marie Louise Buckley, Oldham, April 19; Mr. John Arthur Kenrick, Birmingham, April 23, 96; Miss Alice Sharples, Swinton, Manchester, April 23, 42; Mr. Craig Maginnis, London, April 24, 70; Mr. G. W. Rayner Wood, Manchester, April 26, 74; Rev. Dr. S. A. Mellor, Liverpool, April 27, 44; Mr. Edward Caddick, Birmingham, April —, 92; Mr. William Duncan, Keswick, April 22, 66; Ald. James Storrs, J.P., C.C., Stalybridge, April 30, 70; Alice Emily, wife of Rev. Wilfrid Harris, Dudley, May 4, 74; Mrs. H. French, Sunderland, May 2; Mr. Albert Francis, Nantwich, May 5, 45; Mr. William Jones, Belper, May 6, 82; Frances, widow of Sir James Stansfield, Esher, May 19, 89; Mr. William Nuttall, Rochdale, 55; Mr. John Harwood, Bolton, May 21st, 79.

WHY NOT HAVE A PENCIL DAY?

Pencils with special lettering for Bazaars, Sports, Building Funds, etc. Price List on application.

GRETA PENCIL MILLS, KESWICK.

Literature.

"Medical Humbug," by "Ben Adhem" (Allen Clarke), "Humbug Series"—No 1. Palatine Brooks Co., Blackpool, and 170, Fleet Street, London. 1s.

This is a book which the author must deeply regret that there is any justification for it to be written. It is not a denunciation of medical quackery, but of medical bungling and brutal callousness, chiefly concerning Cancer and "Hospital Horrors." "As there can be no higher mission on earth than relieving human suffering, the medical profession should be the noblest in the world, and it would be if all its members were, as they ought to be, men of sympathy and understanding." Mr. Clarke is very unsparing in his characterisation of surgical operations, and the awful revelations set out in his book show that he has much cause to be so. He says, "Many doctors, perhaps the majority, are all for the knife, and as often as possible. They don't mind how they hack and mutilate and cripple for life."

"A doctor has life-and-death power. He has the privilege of burying his blunders with a death-certificate. In other professions or trades a man's failures remain to bear witness. But in the medical profession the failures are hidden underground."

"A decent, sympathetic doctor will discuss matters with you frankly and honestly, admitting where he is doubtful or does not know. Happily, there are some such doctors. I have the pleasure of knowing a few, and have known others, and there is no finer fellow in the world than a good cheery doctor who treats every patient as a neighbour and does as he would be done by."

The author cites the opinions of several medical authorities by quotations from their published works declaring that cancer and other diseases can be cured without surgical operation. But the most pathetic and tragic portions of the book are his descriptions of surgical treatment upon his own wife and daughter, the former for cancer and the latter for pneumonia, with such result that the wife was transformed from a strong, active woman into an invalid and a cripple, and in the case of the daughter who was mother of a family of five children and a baby three months old, she was operated upon against the wish of her relatives and without any notice or warning to them, and the day after the operation she was dead. The revelations concerning that particular hospital, the name of the place given—show a most discreditable state of things, and after reading this book one cannot be surprised that the author should exclaim that "If the doctors were paid by results most of them would be in the workhouse, and more than a few would be in jail for manslaughter." Of course this is not true of all as he says.

We have no love for dogmatic orthodoxy in any profession, it is bad in medical treatment as it is in theology. Free search for truth, and no tyrannic authority to trample on such freedom are precious considerations in concerns of life and death. Our author says the "Medical Council is a tyranny. It dictates the lines of medical progress."

GRACE AFTER MEAT.

(To the Editor, the "Unitarian Monthly").

Dear Sir,—

I was interested to read the short article in your last issue on "Grace before meat."

Many years ago I adopted for the use of our first child a grace that I believe originally appeared in the "Inquirer," from whose pen I have forgotten. From memory, the words were:

> "My happy meal is done:
> I raise my hands to Thee
> And thank Thee, God, for this
> And all Thou givest me."

But a difficulty arose, very soon. A baby brother came on the scene and in due course occupied a seat at table. The elder one wanted to teach him the words so that they could both say them, separately. But I thought a more suitable plan might be devised, and we set to work, the little one and I, to change it into the plural form. The result was as under: the final touch came from the child herself, and was excellent:

> "Our happy meal is done:
> We raise our hands to Thee
> And thank Thee, God, for this
> And all Thy gifts so free."

It is, of course, "Grace after meat." It has been admired and copied by visitors during the time we have used it, and I thought it might be worth giving to a larger circle, so I am sending it to you. I was, of course, indebted to the original compiler, but I do not now know to whom this acknowledgment should be made.

I am, Yours faithfully,

E. R. BUTCHER.

The Denton Chapter of the Unitarian Men's League held its fifth Annual Festival, April 17th, about 80 persons present.

A Sunday School Anniversary Service has been conducted entirely by boys at our Chapel Lane Chapel, Bradford, May 2nd.

The Midland S.S. Association held its quarterly meeting at the Coventry Great Meeting House, May 1st, when the Coventry City Librarian, Mr. Charles Nowell, F.L.A. gave an address on the use of Libraries by Sunday School workers.

West Kirby Free Church (Unitarian).

The West Kirby Unitarians are making a great effort to secure a worthy structure for their Church. The present iron building, erected 1910, is the only accommodation for Sunday Services, Sunday School, week night meetings, social gatherings, sales of work, etc. The congregation was started in 1906 with the late Rev. Henry W. Hawkes as minister, who continued up to 1913, resigning shortly before his death. Rev. Charles Roper, B.A., followed, 1914—1919, and was succeeded, 1920, by the present minister, Rev. W. G. Price. The cause there has made steady progress. Being a seaside residential district, West Kirby should be well represented on behalf of our reasonable faith. Situated at the mouth of the River Dee, and within easy reach of the great city of Liverpool, the cause there is in healthy touch with neighbour Churches at Wallasey, Birkenhead and others of the Liverpool district. The sum of £5,000 is required for the new building, and we wish the West Kirby friends a successful issue to their endeavours.

Questions and Answers.

QUESTION (20) :—

Amongst the many differing definitions of Religion which is true?

ANSWER :—

It is indeed a fact that there are many differing and contradictory definitions of Religion. There is nothing better than that given by the prophet Micah—"What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" Jesus meant the same when he said: "Seek ye first the kingdom of God and his righteousness"; and the apostle James agreed with both in declaring that "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The one element in these three definitions is righteousness—right relations—righteousness towards man and God which includes everything—justice, mercy, truth, piety, devotion, worship—the right attitude and disposition towards mankind and God. Right thoughts, right feeling, right conduct and action—in a word—Righteousness is Religion.

QUESTION (21) :

The duality of "Dr. Jekyl and Mr. Hyde"—what is the explanation?

ANSWER :—

There is no duality, for man is a unity. He has not two natures. When he speaks of his "better self" he really means his true self in a right condition. Dr. Jekyl the gentleman was in a right disposition or a state of order and harmony, but as Mr. Hyde the evil genius, he was the same person in a disordered condition. There are the two factors in the problem—the man and his circumstances, the circumstances including his body, his cravings and the universe and all its contents. The problem is: What ought a man to do with his circumstances? He has the choice between the doing of what he believes to be right and of what he knows to be wrong. If he chooses to do the right he is Dr. Jekyl; and when he deliberately does what he knows to be wrong he is Mr. Hyde, but it is the same person making both choices—the one self keeping right or gone astray. There cannot be divided responsibility for Dr. Jekyl is accountable for all that Mr. Hyde does.

QUESTION (22) :—

Why do Unitarians call some of their Churches "Free Christian?"

ANSWER :—

They claim that their Churches are "Christian" in the sense that they follow the fundamental doctrines declared in the Gospel of Jesus; and by the word "Free" they mean free from the bondage of any permanently fixed or final creed. But the name is unfortunate, confusing, and ambiguous, for what are called the "Free Churches" amongst evangelical or orthodox dissenters are not free in the same sense, for freedom with them means free from State control as distinguished from the State Church. Dr. Martineau, himself a Unitarian opposed to giving the name "Unitarian" to a Church because it is a doctrinal term urged that emphasis should be put upon doctrinal freedom, and advocated "Free Christian Church" as a better name, and some Unitarians when establishing new Churches followed his advice and adopted that name. But as Unitarianism is based on free inquiry, and all Unitarian Churches are at liberty to reject any doctrine which they feel they have outgrown, the adoption of the name "Unitarian" is the adoption of that freedom without ambiguity and confusion with other so-called "Free" Churches which are tied to orthodoxy in bondage to the "dead hand" of people who lived centuries long ago.

The Jubilee of the Ulster Unitarian Christian Association, was celebrated at Belfast, May 2, and 3, preacher: Rev. W. G. Tarrant, B.A., of London. Lord Justice Andrews proposed the prosperity of the Association to which Rev. Alexander Gordon responded. The Rt. Hon. J. Miller Andrews proposed and Miss Hutton seconded welcome to Mr. R. D. Holt, of Liverpool and to Rev. W. G. Tarrant, who responded in stirring speeches.

Jesus and Social Service.

(17) HEAVEN ON EARTH.

Jesus said, in his prayer: "Thy kingdom come, Thy will be done, on earth as it is in heaven" (Matt. 6-10; Luke 11-2). He did not pray for the impossible. He desired that which he knew must be realised in due time. "As it is in heaven" means, not merely where God is, for He is everywhere. He is where wickedness is as well as where goodness abounds. It does not mean a place above the skies necessarily, but any place, anywhere, where the law of God is obeyed. Heaven is not the place that is "heaved" or lifted up, which the word signifies etymologically, the region above the dome of sky, as was originally supposed; it is where right relations exist, with the peace, order, harmony, active and joyous life which righteousness creates. "God's in his heaven" as Browning declares; in the soul of the righteous; in the family household where right relations rule everything; in the community where justice has full and impartial sway. Where God's will is done there God is King and Ruler, whether in the individual life, in the home, or in the community; and where that is, there is the happiness of heaven. In the scale of moral excellence, heaven is the high and sublime state in comparison with the opposite or lower condition of self-seeking antagonisms to which may be given the name of "Hell." Jesus looked forward to the time when the whole life of mankind on earth would be complete harmony of universal brotherhood—heaven on earth.

Is it a false hope? An anticipation never to be fulfilled? That cannot be. In some mysterious way the idea of heaven on earth came into the mind of man. Where did it come from? Surely not from any creature lower than man, but from a higher source, from God himself who is almighty to accomplish everything that is right, and this He will bring to pass through human agency. How? In what way will heaven be established on earth? It is already on earth where right relations exist. It is here and now in the soul that posesses the peace and order of right conditions within. It is in every family home where love is the ruling and regulating influence over all the affairs of its members. It can be in every community when social affairs are governed on the principle of Love thy Neighbour as Thyself. All that is needed to make heaven on earth for all mankind is the spread of that influence until all men everywhere are completely saturated with it. Didn't Jesus say that the kingdom of heaven is like unto leaven which spreads until the whole is leavened? (Matt. 13-33; Luke 13-20-21). It may begin as the smallest of all seeds in the heart of any one man or woman, but it will grow until it covers all mankind. This is repeating what has already been said in the section on "The Kingdom of God."

Just see how it spreads: The Samaritan takes pity on the wounded man and binds up his wounds. A woman catches up that spirit and establishes a hospital to heal the wounds of many, and she starts homes for the training of nurses. A good man enjoys his beautiful garden with its trees and flowers, and he feels for the poor who have no gardens; having riches he presents the town with a public park and gardens which the poor people can enjoy and call their own. A poor woman knows that her neighbour woman and child are ill, and sorry for their misfortune, she goes and nurses them back to health. Father Damien in pity for the lepers leaves his own land and lives amongst the lepers to help them and sacrifices his life for them. A poor man gives his own blood to be transfused into the bodies of infirmary patients to impart new life to them and refuses recompense. St. Paul's Cathedral once existed in the mind of one man before it could be built as we know it. It is the outward embodiment of what was originally an idea within him. All institutions are outside expressions of what is in man. Clean streets, beautiful buildings, grand music, mechanical inventions, the masterpieces of artists and sculptors, and the holy Scriptures of the ages, were all in the mind and heart of man before they could take on any outward form. So is it with heaven: it is first in man before it can be seen in external conditions. And the fact that it is there is a sure prophecy of its ultimate realisation in all external arrangements—in trade and business; in local and national government; in the international relationships of mankind. The Brotherhood of Man is an ideal that is slowly but surely taking shape. The gradual but certain coming of heaven upon earth is inevitable and unmistakeable notwithstanding the presence of much that is evil. Goodness is overcoming the evil. When heaven exists within men everywhere there will be heaven all over the wide world.

At Auckland, N.Z., 45 new members have joined our Unitarian Church.

MINISTERIAL CHANGES.—Rev. W. H. Lamballe has resigned his ministry at Middlesbrough after a 30 years' pastorate; Rev. Joyce Daplyn is appointed assistant minister at All Souls' Church, Golders Green; Rev. Griffith J. Sparham has begun his ministry at Highgate, London, May 2, and was inducted and publicly welcomed, May 15; Rev. Irvine Lister began his ministry at Oldham Road, Manchester, April 4, and was publicly welcomed on April 17; Rev. J. Harry Smith concludes his ministry at Rotherham on removal to Kentish Town, London. Rev. A. H. Dolphin has resigned at Scarborough.

The Unity Fellowship.

THE UNITY FELLOWSHIP.

Many years ago the late Rev. Dr. Edward Everett Hale, of America, wrote and published a story entitled "Ten Times One is Ten." It describes a young man, a railway porter, who was a very helpful personality. Many of the passengers who regularly travelled from his station became greatly attached to him. In due time he fell ill and died, and the railway passengers sorely missed his kindly and helpful presence. One day some of them met in the waiting room of the station and considered what they could do to keep fresh the influence of Harry Wadsworth, their departed friend. They decided to adopt means to promote his spirit of help. There were ten of them. They formed themselves into a "Harry Wadsworth Club," and resolved to follow his example and enlist others to do so. Each one of them resolved to make himself into a ten by securing nine others. Thus did these ten make themselves into a hundred, and on the same principle each new member aimed to make himself or herself into a ten, so that the "Harry Wadsworth" Clubs grew into membership of thousands and went on multiplying till all people were enlisted for the making of a happy world

Some years ago a minister started what is now the "Unitarian Monthly." It began as "Unity." He desired a congregational magazine for his Church. To make that possible he enlisted the co-operation of other Churches. More and more Churches adopted it until it spread far and wide with thousands of readers. If every reader could make himself or herself into a ten the message of the magazine would be made tenfold more helpful. The paper exists for the Message, for the dissemination of its great ideas. It is a missionary agent for the spreading of that gospel. That is one agency in this service. A fellowship of believers and workers is possible which may be a still more potent means of serving the propagation of the Truth. Such a fellowship is practicable amongst the magazine readers. Hence "The Unity Fellowship" which has come into being. The start has been made. Though beginning in a small way it must spread like the leaven. When two or three meet together in the spirit of fellowship with the desire to serve, they can devise ways and means of adding other helpers to their number. Even one may induce others to meet and consider how best to promote unity and fellowship in the search for Truth, and to co-operate for mutual help, counsel, study, discussion and service.

The OBJECTS of "The Unity Fellowship" are: (1) To unite Unitarians in closer fellowship; (2) To promote methods of mutual help in the Fellowship; (3) To organise means of propagating Unitarianism; (4) To discuss matters concerning the furtherance of the Unitarian movement, and the Unity of Society; (5) To help the advancement of International Unity.

MEMBERSHIP is easy. Anyone, 16 years of age or upwards, in sympathy with the objects, can be a member by contributing not less than one shilling a year towards expenses of management. The magazine is supplied 12 months for 1s. 6d. extra.

The roll of members already includes ministers, lay-ministers, two Justices of the Peace, and various others resident in Lancashire, Yorkshire, Cheshire, Northants, Gloucestershire, Wiltshire, Bedfordshire, Hampshire, Surry, Scotland, Isle of Man and Canada. The OFFICERS are:

President: REV. ARTHUR W. FOX, M.A. (Todmorden).

Treasurer: MR. ROBERT KENYON, J.P. (Stalybridge).

Correspondent for isolated members: MISS THEODORA MILLS, Lowmandale, Cheltenham.

Secretary: H. BODELL SMITH, 9, (not 5) St. Barnabas' Road, Sutton, Surrey.

The work already attempted is—Correspondence with isolated members who live too far from any Unitarian Church; the formation of Study Circles; the provision of courses of study in the pages of the Magazine; the securing of text-books at reduced price. The organisation of holiday parties in the Fellowship is to be attempted, and a considerable variety of other possibilities will be practicable as the membership increases, adding strength and power and giving the Fellowship greater ability to serve. The members of one Study Circle have sat for examination in the course of study on Unitarian history. Meetings of members will be arranged as possibilities offer.

In the Blackburn Study Circle Mr. James McCormick made the highest number of marks in the examination on our first study course, and is awarded a book prize presented by the British and Foreign Unitarian Association.

If YOU who read this are not yet in the Fellowship, YOU ARE EARNESTLY INVITED TO JOIN. At the trifling cost of one penny per month you may help the Fellowship to become a powerful engine and auxiliary of the Unitarian Movement for the propagation of the Fellowship spirit and of that broad conception of the Unitarian Faith for which we stand. Send name, address and annual subscription to the Secretary.

Members of "The Unity Fellowship" within reach of Manchester, and any others interested, are asked to meet the Secretary, Rev. H. Bodell Smith, at the Club, Memorial Hall, Manchester, on Thursday, June 24th, at 7.30.

The Unity Doctrine.

A GOSPEL FOR TO-DAY.

There are two human forces in the world which stand for absolute freedom in the search for Truth—Modern Science and Rational Religion. These two Movements as the result of free inquiry agree also in the assertion, that the ascertained order and government of the Universe manifest unquestionable evidence that the Creative Power behind it and within it is One Mind, One Will, One Designer, One purposeful Originator—in other words—One God.

Science declares that One Mind has made the Plan; that One Will has determined its purpose and its fulfilment; that this One Power is the Creator of all living things; and that this Creator is Infinite. Rational religionists by the free exercise of Reason assert that obviously there cannot be more than One Creator of all things; that more than One Infinite, embracing and containing all, is impossible; that the providential order is necessarily the product of One Will, the conception of One undivided Mind—One God, beside whom there is no other equal in creative power or in the perfect wisdom of design. This is the assertion of THE UNITY OF GOD in one Being.

Amongst rational religionists the Unitarians have always taken their stand upon the principle of free search after truth. Their name originates from their fundamental doctrine of THE UNITY OF GOD in one Being, One Mind, One Will. This idea of the Unity of the Creator implies the unity of His Creation—that His Universe—as the word denotes—is One. From this it follows that in an orderly universe there is unity of purpose and providential means for its realisation. The process of evolution indicates an increasing aim towards the creation of Man, possessing mind and will, with intelligence enabling him to think the Creator's thoughts after Him, to read his Maker's plan, and to co-operate in the process of its fulfilment.

All men are made on the same pattern, of the same nature, with the same inborn possibilities, and with the same intent, so all mankind is One Humanity. This Unity of Man is evidenced by the fact that all men are dependent upon each other as parts of one whole; there is a unity running through human progress always towards the same end, the perfect life in each individual and in society. The community or society is one organism of which its members are but parts, and this unity of society is intended as instrumental towards the perfection of each of its individual members, as also each member is designed to be instrumental towards the perfection of society. This is true also of the larger society or family of nations, each separate nation being dependent on its fellow nations, their mutual welfare and progress towards complete self-realisation also dependent on the instrumental influence of the whole on each of its constituent nations and on that of each upon all the others.

This Unity idea applies to the whole of human life and to all human affairs. The development of man's mental and spiritual powers hangs upon it. In his search after truth he finds that all truth is one, that all things which are true of the same thing agree with each other. The truth in philosophy, in science, in ethics, in politics, in religion is one under various names. This Unity of truth is exemplified in the sphere of Religion, which is truth in action. True religion is right relationship, attitude, disposition, conduct—all expressed in one word—righteousness—the right disposition towards mankind and towards God. Morality and Religion are one and the same. Religion is the same thing at all times and in all places among all peoples everywhere, apart from the variety of opinions about it, for it is righteousness in thought, in feeling, in action. Religion is One though theologies are various. It is right to speak of the Unity of Religion rather than of Religions because there is but one Religion. The practice of religion in the doing of righteousness makes man at one with God as partner and fellow-worker in its realisation. The Unity of Man with God in thus sharing the Divine Will and co-operating in the development of perfect life, is the great purpose of human existence. This involves the Unity of human destiny, that all men shall reach the same goal through that discipline of experience in which all things are made to work together for good.

Is not this Gospel of Unity a sublime truth? It is confirmed on all hands. Those who believe it possess the grandest religious faith that it is possible to have. It gives assurance that the Creator is infinitely wise and good, and able to accomplish in and for all men the fullest realisation of the dearest hopes and the perfection of all that is right and lovely and beautiful. It is a Gospel of the goodwill of God to all human beings, and of all men to each other and to their Maker and Almighty Friend. It is a sure prophecy of the ultimate unity of all the nations of this world in one brotherhood of peoples, and of the realisation of heaven on earth in which all will be equally cared for with the full share of happiness and perfect life. It gives warrant of everlasting progress and human immortality in one continuous existence here and hereafter, through the great school of God's eternity in which—

> Not one life shall be destroyed
> Nor cast as rubbish to the void
> When God hath made the pile complete.

For the Children.

BY REV. H. FISHER SHORT.

WHY BESSIE PREFERRED HER OWN CHAPEL.

(Concluded).

Daddie had often been amazed that so many people seem to be unable to use their brains about religion—quite sensible people, too, in other matters. And the same folk would think others very silly who used their brains so badly in their business or their politics. Yet, concerning religion, they allow themselves to think and say the most absurd things.

Was it to be wondered at then, that Bessie who wasn't used to hearing the strange things she had listened to at Nellie's Chapel, had no desire to go again?

How much nicer it was to think of God as a great forgiving Father!

And how lovely it was, when she said to Daddie "If God is better than you, mustn't he be able to forgive more than you?"

To this Daddie, of course, agreed. He did not tell his Treasure how deeply thankful he was that their little chapel made religion so beautiful for little children. Whilst these happy thoughts were passing through his mind, Bessie seemed to shudder.

"What's the matter, Chick Are you cold" he said.

"No, Daddie; I was only thinking."

"Whatever about?"

"About—about the blood—you know Dad."

"What about it, sweetheart?"

"It's so horrid; and it seems so funny to mix it up with forgiving. What DO they mean, Daddie?" Bessie sighed.

"I think it's something like this. Because God is so holy, they think he cannot forgive sin."

"But what has blood to do with that?"

"You will see in a moment or two."

Greatly puzzled Bessie waited.

"Suppose," Daddie went on, "Someone does a wicked thing, do you think he ought to be punished?"

"Of course," said Bessie emphatically.

"And if the wicked thing is done against someone who is very good, the wrong-doer would deserve a severe punishment?"

"Yes," said Bessie slowly, thinking hard.

"But suppose the wrong was so bad that the wrong-doer deserved to die?"

"That would be awful, Daddie."

"It would, dear; and that is how the people at Nellie's Chapel think of sin. Because he does wrong to God, the sinner ought to die."

Bessie was distressed and bewildered; she had never heard anything like this before.

"But Daddie," she protested, "they don't think God is too angry to forgive."

"Some do, I'm afraid."

"But what do the others think"

"They think that God could not forgive without doing wrong himself."

"God couldn't do wrong; how could he?"

"By being what they call unjust; that is, by forgiving that which ought not to be forgiven."

"Oh, Daddie, it is hard to understand."

"It is, dear; but let me tell you about the blood."

"Yes, that's what I want to know," said Bessie, relieved.

"They say that Jesus shed his blood, and what they mean is something like this. Sinners deserve to die but Jesus loved them so much that he offered to die in their place; and Jesus was so good that God agreed to accept his death for their sakes. He was crucified, you know, and shed his blood on the cross."

"Then I don't believe it, Daddie," said Bessie almost angrily.

"Why dearest?" said Daddie soothingly.

"Because it would be wicked to let Jesus do it."

"That is strong language, dear; but it is truer than you realise."

"Is it, Daddie? How?"

"Because if Nellie's Chapel folk are right, God cannot help doing wrong."

"How is that, Daddie?"

"They say it would be wrong for God to forgive. And you are quite right to say that it would be wicked to allow Jesus to die in place of the wrong-doers."

"It is'nt true; is it, Daddie?"

"It isn't, dear."

"I'm glad we don't think such things at our Chapel."

"So am I, Treasure."

"If we did, I shouldn't want to go any more."

"And you shouldn't go, dear."

Bessie cuddled up to Daddie. After a bit, she sat up suddenly; and what do you think she said? Such a big thing for a little girl to say.

"Daddie, if we thought those things, why, it wouldn't be our Chapel; would it?"

And Bessie was beautifully right.

It is possible to be too sceptical. An old lady at a railway station asked a porter: "Is this really the train for Dorking?" To which the porter replied: "Well, mum, the board of directors, the stationmaster, the signal man, the guard, the driver, and myself think so. I can't say no fairer than that, can I?"

The Kiddies' Own Corner.

Conducted by Uncle Fisher.

Dear Kiddlekins,—

This is your very own corner. Send me a story, all out of your own heart, of not more than 250 words, and then look out for it in this column. Address: 41, Oxford Road, Bootle, Liverpool. First come, first served.

UNCLE FISHER.

THE FAIRIES' FANCY DRESS BALL.

"Clatter, Clatter, Bang!!!" What a noise. A hammer had fallen from the hand of an elf who was helping to fix up the decorations for the Fancy Dress Ball. Everything was being prepared and invitations were being sent to both fairies and elves.

"Dear me!" said the elf, "I have been five minutes trying to knock this nail in and now I lose my hammer."

"Your hammer indeed!" said another elf. "If you want your hammer you must look amongst the remains of my inkpot."

"Oh dear, you elves," said a fairy, "you cannot do a thing properly. You want a woman on the job."

They had started at six o'clock that morning and were not finished till twelve o'clock at night. At last everything was prepared for the Ball.

It was six o'clock next night when the Fairies' Fancy Dress Ball commenced.

Fairy Bluebell, who lived in the wood, came as a little Tom-tit, and Burrow-Jack came as a jester with all his merry wit. Screworm came a little cock-sparrow singing a song of joy. He really was a very great treat for any girl or boy. The fairies of the meadow came as cowslips yellow, whiles elves of the forest came as apples round and mellow.

The ball went on very nicely and the profit amounted to 113 buttercup petals.

Basil Short, aged 11.

National Unitarian Temperance Association.

Secretary: Mr. F. Collecott, 75, Cann Hall Road, London, E. 11.

MEDICAL TESTIMONIES.

DR. PARIS says—

"The art of preparing Intoxicating Liquors is the greatest curse ever inflicted on humanity."

DR. W. B. CARPENTER declares that—

"Nothing in the annals of quackery can be more empirical than the mode in which Fermented and Distilled Liquors are directed or permitted to be taken by some Medical Practitioners."

DR. H. MUNROE writes—

"Under the term Alcohol, I include all Intoxicating Drinks. Perfect health can only be obtained by Total Abstinence from all Intoxicating Drinks, because Alcohol deranges the natural functions of the body."

DR. JOHN HIGGINBOTTOM, F.R.S., F.R.C.S.E., says—

'Alcohol is a powerful Narcotico-Acrid Poison and is a very dangerous Agent. When Alcohol is taken into the stomach in any form, it excites the mucous membrane and immediately acts upon the nervous system, is carried into the circulation of the blood, affects every fibre of the body, and is found in the different secretions, unchanged in its nature. Alcohol taken into the body paralyzes and weakens the nerves, hardens and contracts the animal fibre, the capillaries, arteries, veins, lymphatics, or other canals and ducts for conveying fluids are lessened in their diameter and are ultimately obstructed, so the foundation is laid for many diseases. Alcohol has no specific effect on any organ of the body for the cure of disease; on the contrary it is a principal cause of disease; every disease is aggravated by it, and many are generated by the use of it. It is a mocker even as a medicine. It promises strength from the temporary excitement it gives, and deceives by adding no permanent strength, but an increased debility. It is the duty of medical men, as guardians of the health of the people, to use all their efforts, not only to cure, but to prevent disease, and not to pander to the depraved appetites of their patients, although it may be to their pecuniary loss."

DR. I. W. BEAUMONT says—

"Besides inducing an inflammatory condition of the system, Alcohol perverts the blood—diseases it—and it is owing to this circumstance that many chronic complaints are made worse and more prolonged by the Wines, Ales and other liquors ordered by medical attendants. If I must tell the truth, it is I who am the sufferer by any non-alcoholic treatment, for the patients get well much sooner, and as a natural consequence, my bills for professional attendance are very considerably less. Alcohol liquors are bad in every way—they are bad for the sick and worse for those who are well and in good health. They are not nutritious—they are not tonic—they are not beneficial in any sense of the word. They cause disease of body, disease of mind, and worse than all, disease of morals, and ought not only to be banished from every household, but put under the most uncompromising and stringent legal prohibition."

Multiplying Graveyards.

It must have occurred to others as well as myself that in time the whole earth will be one graveyard, as the dead inevitably more and more outnumber the living! In London, for example, with her teeming millions, there is an even greater number of rotting corpses in her burial grounds, so that London is more a city of the dead than of the living. Some 60,000 people die in Greater London every year. The amount of land already given over to burial is about six times as large as Hyde Park and cemeteries on every hand are almost filled, or are already filled to overflowing.

Earth burial in proximity to the living is unhealthy. The bodies are deposited mainly in huge phalanxes 20 to 30 feet deep there to putrify to contaminate the ground with disease germs and to exude foul gases that are inhaled by the people living around. This is a side of the question that one does not care to dwell upon unduly, but it is none the less important.

Moreover, it is increasingly obvious that cemeteries in the vicinity of large towns utilise land that should be employed as open space, for building sites or for the raising of food. The purchase of extensive land near great cities for cemeteries is a heavy burden upon the ratepayers, and once the ground has been acquired there are permanent costs of upkeep. In Sheffield, for example, the maintenance of burial grounds costs the city £6,000 a year—in other words a three-farthing rate, and is an increasing liability.

All these objections to earth burial are so strong and are so increasingly impressed upon the public mind since the War, that the alternative disposal of the dead, namely cremation, is coming more and more into favour. Objections based on ignorance and superstition are being dissipated and it is now realised that cremation is obviously a healthier and more beautiful way of disposing of the dead.

It is a notable fact that leading men and women, including clergy and members of the medical profession, often leave instructions that they should be cremated. For example among those who have been cremated at the Crematorium at Golders Green were Dr. Jowett and Dr. Clifford, Bishop Ryle and Bishop Chase, Sir James MacKenzie and Dr. Robert Ball. Moreover cremations within the last twelve months have included Lord Ypres, Sir Rider Haggard, C. M. Doughty and Fred Bramley, and other leading men and women in all walks of life.

(From "Public Affairs News Service").

The Women's League.

At Ipswich the League held a Jumble Sale, April 17th, and raised £11 for Church funds.

At the Blackpool, North Shore Unitarian Church, the Women's League organised a "Ladies' Sunday" with Mrs. Coleman, wife of the resident minister, Rev. F. Coleman, as preacher. Her sermons were greatly appreciated and described as being delivered in a "Masterly manner," and there were increased attendances. All who took part in the official duties were members of the League—offertory collectors or choir.

The Birmingham District League held its spring meeting at Stourbridge, April 24th, with 6 branches represented and over 80 members present. Mrs. Williams conducted service and Mrs. Rattray was speaker at the meeting. This district League had contributed £11 17s. 6d. to the central funds and helped the League stall at the Manchester Bazaar.

The London District League had its 17th quarterly meeting at Lindsey Hall, Kensington, April 24th, with service conducted by Miss Edith Hall, of Islington. Over 60 partook of tea, and Mrs. W. R. Stevenson presided over the business meeting. There were eleven branches represented. Mrs. Blake Odgers submitted a very satisfactory financial statement; Mrs. Classon Drummond urged members to assist the work of the League of Nations Union; Miss H. B. Herford spoke on hospitality provision for the Whitweek meetings; the President, Mrs. Stevenson, asked the members to consider the subject of Cremation as a very pressing question; Mrs. Alfred Wilson reported on Friendly Link work; Miss Mary Richmond reported on the National Conference at Sheffield; and a message of sympathy was agreed to be sent to Dr. Carpenter concerning his illness. A public meeting followed when an address was given by Miss Dorothy Ward, daughter of the late Mrs. Humphrey Ward, on "The Work and Aims of the Mary Ward Settlement."

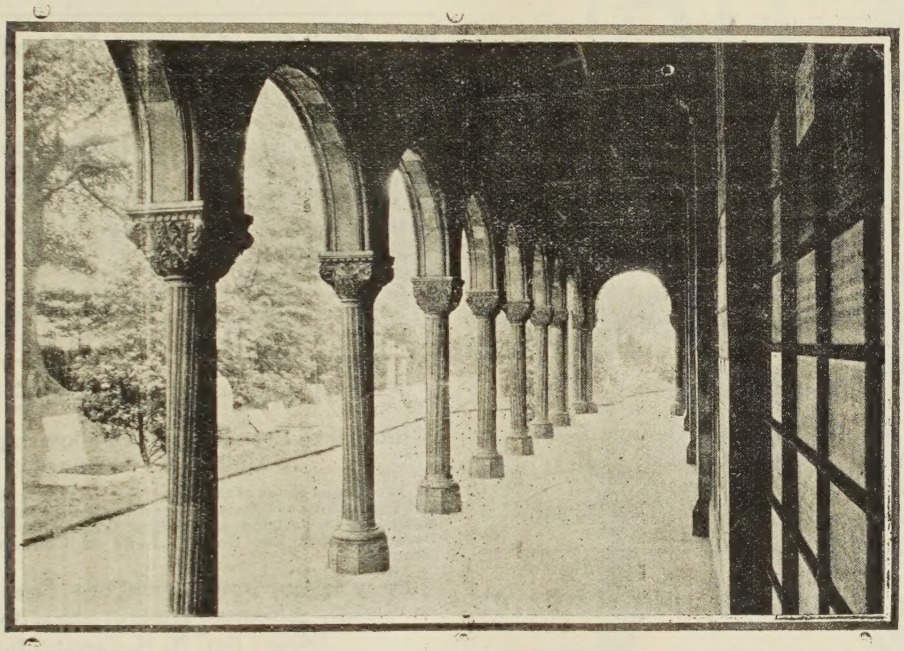
At Denton the local branch of the League assisted in the arrangements of the festival of the Men's League, April 17th.

The Spring Meeting, Liverpool District League, was held at Wallasey Church, Liscard, April 28th, when Mrs. Philipson conducted service, and Rev. R. Philipson gave an address on Women's Work in Life and Church.

The Manchester Crematorium

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly*



MANCHESTER CREMATORIUM.—ENTRANCE TO BUILDING.

—CREMATION.—

Cremation only effects more completely in a short hour, what Nature does in many years.

Resurrection is not affected—for it is of the Spirit.

Elevates our ideas about death.

Merely reduces the period of dissolution of our earthly tenement.

Advocates of Cremation should take every opportunity of making its advantages clear to all who appear in doubt.

Tens of Thousands of successful cremations testify to its practicability and increasing use.

"**I**mpressions of the crematorium services compare very favourably in dignity with the Churchyard interments." (H. G. Wells.)

On every point Cremation will be found superior to earth burial.

National total of cremations shows steady increase in numbers.

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Visitors take a Circular Route No 46, "Southern Cemetery" Electric Tramcar from Piccadilly right to the gates of the Crematorium. Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 56, MOSLEY STREET, MANCHESTER.

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Provincial Assembly

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THE

ANNUAL MEETING

will be held

at Heywood, Wednesday, June 23rd, 1926.

Service in the Britain Hill Unitarian Church, 11 a.m., Preacher, Rev. W. C. Hall, M.A., Supporter, Rev. J. Evans, B.A.

Collection.

Lunch in the School, 12-30—2/-

Business Meeting in the Church, 1-45 to 4, The President (Rev. W. C. Hall, M.A.) in the Chair.

Tea in the School, 4-15—1/-

Evening Meeting in the Church, 5-45, Chairman: Alderman David Healey, J.P. Speakers: Herbert Rathbone, Esq., Rev H. H. Johnson, B.A., Rev. P. C. Whiteman, B.A.

Unitarian College, Manchester

The Annual Public Examination

of the Students of the Unitarian College,

will be held at

Summerville, Victoria Park, Manchester, Tuesday, June 29th, at 2-15 p.m.

The VISITOR'S ADDRESS will be delivered by the Rev. Arthur W. Fox, M.A., on "The Use and Abuse of the Bible," at 4-15 in the Library.

Prizes and Certificates will be distributed, and at 5-30 tea will be provided.

On the Evening of the same day the Valedictory Service will be held in Cross Street Chapel, at 7-30 and will be conducted by the Rev. H. J. Rossington, M.A., B.D. Music by the Choir of the Brookfield Unitarian Church, Gorton.

The Attendance of all Friends of the College is earnestly invited.

For the Committee,

E. Oliver, W. Priestley Phillips. } Hon. Secretaries.

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President: Rev. HELEN L. PHILLIPS. Hon Treas.: Mrs. PHILEMON MOORE
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